

BOOK REVIEWS

Thomas Cleary (trans.), *"Record of Things Heard" from the Treasury of the Eye of the True Teaching. A Translation of Dōgen's Zuimonki*. Published by Prajna Press, Boulder, 1980; pp. ix + 129.

The *Zuimonki*¹ is a record of the Zen master Dōgen's (1200–1253) talks delivered during his prime years, between the ages of 36 and 39, to one of his foremost disciples, Ejō (1198–1280). Unlike the manner of presentation of Dōgen's masterpiece *Shōbōgenzō* with its abstruseness of thought, these talks were delivered on the level of a layman's understanding. The *Zuimonki* contains a number of interesting problems, revealing at times views and standpoints different from those of the *Shōbōgenzō*. We would expect the *Zuimonki* to be full of expressions and material difficult for Westerners to comprehend, but we find instead the English translation presented here to be quite lucid, the difficult expressions and material having been skillfully translated. The reviewer cannot help but admire the contemporary Western scholarship that has attained such a high level of reading and comprehension of Japanese classical literature.

There are several editions of the *Shōbōgenzō Zuimonki*, including the Chōenji edition and the popular Myōwa edition. Of these, Thomas Cleary's translation is based on the latter, collated by Watsuji Tetsurō and included in the Iwanami Library Series. The arrangement of the sections, however, follows that of Mizuno Yaoko's modern Japanese *Shōbōgenzō Zuimonki* (Chikuma Shobō, 1963), which is based on the Chōenji edition.

In his introduction, the translator mentions three dominant themes of the *Zuimonki*, namely, 1) the mind of the Way, 2) poverty, and 3) selflessness. According to his view, the mind of the Way is *bodhicitta*, which functions in awakening all sentient beings, and manifests itself as the enthusiasm to study the

¹ See also Tamaki Kōshirō's review of Masunaga Reihō (trans.), *A Primer of Sōtō Zen: A Translation of Dōgen's Shōbōgenzō Zuimonki* (Honolulu, 1971), published in *Eastern Buddhist* V, 1 (May 1972), pp. 149–52—Eds.

Buddha Way as an end in itself. Dōgen's notion of poverty, bearing both spiritual and material implications, consists in freedom from the bondage to such things as learning, as well as to possessions. Some parts of the *Zuimonki* are addressed specifically to monks. Still, the translator goes so far as to say that through Dōgen's instructions to an albeit select audience for specific occasions, there runs a spiritual undercurrent of universal significance, transcending differences of time and culture. Moreover, Dōgen's characteristic perspicacity, his perfect sincerity, and steadfast determination may well be ideals to be held selfsame throughout the ages—views with which the reviewer cannot help but concur.

After a cursory examination of the translation, I would like to make note of the following points.

The standardization of translated terms. My first observation deals with the problem of the standardization of translated terms. Recognizing the animacy of language, the translator in the course of his translation, must have rendered a given term in various ways according to its context and his reactions to it. While due respect should be paid to such intentions, it would be better to render the original expression consistently with one standard translation. Indeed, such a method might well give the impression of being too mechanical, but the reviewer is convinced that it is this method that would provide the reader with a closer understanding of the author's original intention.

Shikan taza (just sitting; 只管打坐, 只管打坐), for example, as the translator is fully aware, is for Dōgen the only basic method of practicing the Buddha Way, and it goes without saying that it is one of the essential technical terms for Dōgen. In this book, however, various expressions are used for it: "sole occupation with sitting" (p. 2), "concentrate only on sitting" (p. 4), "simply sit" (p. 51), "sole devotion to sitting" (p. 96), etc. This term, implying a clear-cut idea of "sitting singlemindedly," shows a variety of subtle shades of meaning.

When we actually put *shikan taza* into practice, an inexhaustible interest in and aspiration for singleminded sitting are aroused. *Shikan taza* thus really becomes the practitioner's life itself. The translation of this term should by all means be standardized so that the practitioner may be enabled to properly appreciate its true meaning.

Further, there is the term *ekō* 廻向 (*pariṇāma*), which is an important technical term for Buddhism as well as for Dōgen. The translation of this term as well should be standardized. In the book, such expressions as "offering" (p. 88), "give" (p. 89), and "having gone over" (p. 89) are used.

Although less engaging in interest than the term *ekō*, there is the question of the proper translation of the phrase *Buppō no taikai* 仏法の大海, for which the translator uses the following expressions: "the great ocean of the Buddhist Teaching" (p. 88) and "the vast ocean of the Buddhist Teaching" (p. 89).

These may be similar to each other, but inasmuch as this is a traditional Buddhist technical term, a standardized translation seems preferable.

As for the term *goga* 吾我, the translator offers two renderings, "selfhood" (p. 4) and "ego" (pp. 89, 95, etc.), which differ little from each other, but since this term occupies a crucial position in Dōgen's thought, this needs to be treated in the same manner as above.

One minor point: whereas the translator renders *kojitsu* 故実 as "ancient standard" (pp. 4, 40, etc.), he translates it as "the basic reality of this" on page 89. This latter meaning appears to be in error.

With regard to the question of the standardization of the translation of Buddhist technical terms, I came to the following realization when I had occasion to lecture on Buddhism at a certain American university last year. In the doctrine of early Buddhism, there are four levels of meditation (*jhāna*)—*vitakka*, *vicāra*, *plīti*, and *sukha*—which were rendered into Chinese by *hsin* 尋, *tz'u* 伺, *hsi* 喜, and *lo* 樂; these terms clearly denote the deepening levels of contemplation. However, when we turn to books on Buddhism in English, we find a variety of translations of these terms. Around 1920 the project of translating the Pali canon into English was started by eminent Buddhist scholars, but since the work was done individually, the translation was not standardized. So for the four technical terms mentioned above, Scholar A used "initial thought, discursive thought, rapturous, and joyful"; Scholar B offered "thought directed, thought sustained, easeful, and zestful"; Scholar C put forward "applied thought, sustained thought, joy, and ease"; and Scholar D had "speculation, deliberation, zest, and ease." So while Scholar A rendered *sukha* into "joyful," Scholar C translated *plīti* into "joy"; whereas Scholar B gave "easeful" as the translation of *plīti*, Scholars C and D had "ease" for *sukha*. With these arbitrary translations, the correct order of the deepening states of meditation (*jhāna*) is misrepresented.

Since most students of Buddhism, except for a small minority of specialists, approach Buddhism through translations, such variety of translations cannot help but create considerable misunderstandings and confusion with respect to the notion of *jhāna*. It should therefore be emphasized that the translation of important technical terms should by all means be standardized. This would probably require some system of organization behind the project of Buddhist translations, as was the case in China. The above considerations should particularly be taken into account when the Buddhist canonical literature is translated into modern European languages in the years to come.

The practice of shikan taza. My second observation regards the problem of the practice of *shikan taza*. Because the *Zuimonki* is addressed on the level of the understanding of the general public, as has already been mentioned, one can

understand its contents, provided one can understand its classical Japanese. Such is not the case, however, with the *Shōbōgenzō*. An understanding of what is written in the *Shōbōgenzō* entails not only an understanding of its words and phrases, further required is the actual practice of *shikan taza* and the perceptions deriving from it. Even one who has a good command of its words and phrases would not necessarily be able to understand its meaning.

Although under review is not the *Shōbōgenzō* but the *Zuimonki*, one point of major concern are the translations of *Shōbō* 正法 (of *Shōbōgenzō*) as the "True Teaching," and *Buppō* 仏法, a term which often appears in the *Zuimonki* as the "Buddhist Teaching." The term "Teaching," which corresponds to the Japanese term *kyō* 教, conveys the strong impression of the homiletics, "You ought to do this," "You must do that," or "You shouldn't do that." Accordingly it suggests that it can be expressed in words and forms. *Shōbō* and *Buppō* in the *Shōbōgenzō*, however, manifests the meaning beyond words and forms.

At the very beginning of Dōgen's *Bendōwa* (Negotiating the Way), we find the following passage:

Buddha-tathāgatas all have a wonderful means, which is most excellent and free from human agency, for transmitting the wondrous Dharma directly from one to another and realizing supreme and complete awakening. That it is only transmitted without deviation from buddha to buddha is due to the *jijuyū* samādhi, which is its touchstone.
[Waddell-Abe trans.; adapted]

These sentences express the basic standpoint of Dōgen's Buddhism. Unless one sits in *zazen* oneself, and participates in the *jijuyū* 自受用 samādhi—to receive (*ju*) and use (*yū*) the joy of awakening in oneself (*ji*)—one could not be said to have understood Dōgen's Buddhism. This fact not only concerns Dōgen, but it constitutes the core of Buddhism itself.

"The wondrous Dharma" mentioned above is none other than the *Buppō*. This can readily be seen in the following passage in the *Bendōwa*:

After the Bodhidharma came from the west, these entangling debates were immediately severed at their roots, and the one *Buppō*, free from all impurities, spread. . . . Patriarchs and buddhas, who have maintained the *Buppō*, all have held that practice based upon proper sitting in *zazen* in *jijuyū* samādhi was the right path through which their enlightenment opened.
[ibid.; adapted]

The Wondrous Dharma which has been transmitted directly from one buddha to another, that is to say, the *Buppō*, is revealed only through sitting in *zazen* as the entrance and participating in *jijuyū* samādhi; it is the Vairocana Bud-

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dha's samādhi, that is, the samādhi of the universe, or *dharmadhātu*-samādhi.

In the process of sitting in zazen, it will gradually be driven home that the *Buppō* that will come to be acknowledged as one's whole body-mind, completely enveloped in samādhi, is in fact life itself, genuine, pure Life, free from any form. There is no other way for it to be revealed except through sitting in zazen singlemindedly. As the *Bendōwa* goes on to state:

According to the authentic tradition of Buddhism, this *Buppō*, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive his teaching, you have no need for either incense-offerings, homage paying, nembutsu, penance disciplines, or silent sutra-readings; only cast off body and mind in zazen. [ibid.; adapted]

Although the above quotations have been taken solely from the *Bendōwa*, there are innumerable passages regarding the *Buppō* throughout the entire *Shōbōgenzō*. From such considerations, I feel *Buppō* would be better translated as "Buddha Dharma" and *Shōbō* as "True Dharma."

I presume that the translator may have already been practicing zazen and holding interviews with his master, and is fully aware of the necessity of practice, but out of my "old womanly concern," I have here written down my humble views. I sincerely hope that the translator may attempt to translate the entire *Shōbōgenzō*, if he has not already taken steps to do so. I look forward to seeing more of Thomas Cleary's translations in the days to come.

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Hōbōgirin Fascicle V. Paris and Tokyo, 1979. Pp. 193 + monochrome and color plates and illustrations.

The *Hōbōgirin*, described on its title page as "an encyclopedic dictionary of Buddhism drawn from Chinese and Japanese sources," is a work of truly monumental proportions. Written in French, its first fascicle appeared in 1929, and, despite various interruptions, work has continued on it over the past half century. The second fascicle appeared in 1930, the third in 1937, and the fourth in 1967. The 1979 publication of the fifth fascicle marks the completion of the dictionary's first volume (A to C). It is also the final fascicle to be completed under the direction of Paul Demiéville (1894–1979), the great Buddhist scholar